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DUTY OF SELF SUPPORT.

Speech of Rev. Sia Sek-ong.

BY A FRIEND.

On the duty of the Chinese Christian Church to become entirely self-supporting as soon as practicable, delivered at Foochow, November 4th, 1870:—

I am glad to speak on this subject of self-support. It will not do for any one to say that this is a subject that concerns only the laity of the church—the preachers, also, are concerned in it, and they ought to set an example for the laity to follow. Christ commanded his disciples to go into all the world and preach the gospel to every creature. This commission includes China; it embraces the whole world, from the rising of the sun to the going down of the same. But though the Saviour commanded his disciples to preach the Gospel throughout the world, he did not promise them any money for doing it; he did not even tell them where the money necessary for their personal support was to come from. With regard to this matter, they were to trust in God. They were directed not to take any money in their purse, or any clothing beyond their immediate necessities. The Saviour's meaning is: carry only the cross; don't burden yourselves with other matter; the cross is all you have strength to bear. Where do you suppose their food was to come from? The Saviour tells us: "And into whatever city you enter, and they receive you, eat such things as are set before you," and again, "The labourer is worthy of his hire." Our people are poor, but still it is their duty to support their preachers; and the preachers must be willing to receive such support as the people are able to give. The preacher devotes himself wholly to the work of the ministry, and is entitled to a support from those among whom he labors. The native church, indeed, should not only support its own pastors; it ought also to support the missionaries who bring the gospel to us. We were in darkness, in the way to hell, and they brought to us the message of salvation through faith in our Lord Jesus Christ.

Who supported the Apostles sent forth by our Saviour to preach the Gospel? All we know is that the early Christians were very generous; they "sold their possessions and goods, and parted them to all men, as every man had need." The native Christians in

those days were not supported by foreigners.

We nowhere read that the native preachers went every month to the Apostles for their pay. They supported themselves; hence they were full of courage, and did not fear to preach the gospel even in Jerusalem. We, as preachers, must not be sad about this matter of self support; we must accept it gladly, for if the preachers refuse to accept it, our people will also be unwilling. I have said that the Scriptures do not tell us just how the early Apostles were supported, but I ought to have added that they do tell us how Paul was supported—he *preached the gospel and supported himself*. That is the way Paul was supported. And he did so, not because he had no claim on the Church, but because he preferred to do it. The Apostle taught that it was the duty of the Church to support its pastors. He says (Gal. vi. 6) "Let him that is taught in the word, communicate unto him that teacheth in all good things. The gospel, at the first, went out from Jerusalem, and spread to distant regions. It is not to be supposed that all the early converts to Christianity were at once perfectly acquainted with their duties, and yet it appears that, from the beginning, their preachers trusted to them for support. Now the case is changed. In Christian countries the members of the Church support their own pastors, and also raise missionary money to support those whom they send to preach the gospel in heathen lands. In early times there was no missionary society in Jerusalem to raise money for their missionaries. Paul supported himself, while others of the early preachers were supported by the churches they served; but the Methodist Missionary Society surpasses even Paul; for, while he supported only himself, this Missionary Society both supports its own agents, and helps the native church here to support its pastors. Now while it was proper for the Missionary Society to aid us during our infancy, it seems to me that the time has come for us to commence providing for ourselves. For this view I assign the following reasons:—1st. If we, as preachers, are supported by the Missionary Society we ought to be missionaries, preaching at large through the country, and hence we can never become your pastors, and it will be impossible for us to organize the Christian church here. 2nd. While supported by a foreign society, we seem to be preaching for foreigners, and many persons will think we are serving man, not God. You know the proverb: "Eat his

rice, speak his words." 3rd. While supported by others, we make no sacrifices. The foreign missionary is considered responsible for everything. If any trouble arises, the members run to the preacher, the preacher runs to the missionary, and he is expected to settle all matters. Now all this is wrong, and the sooner we change the better. 4th. We must become self-supporting in order to acquire strength and courage. Our infancy must not continue forever; we must become men; while depending on others, we are necessarily feeble and timid; we cannot go with confidence before the public, or even before our own people. Our motives are suspected, and consequently our preaching fails to affect the masses. 5th. We must become self-supporting in order to obtain final salvation. It is wrong for us to receive support from the missionary society when we can support ourselves. It is wrong for us to receive service or money without doing our utmost to return an equivalent. The child may at first receive nourishment from its parents, but as soon as it is able to work it must provide for itself, and also contribute to the support of its parents. The missionary society has helped us during our infancy, and we cannot longer postpone vigorous efforts towards self-support without sin.

And now, I very much desire that we may all take hold of this matter in the right spirit. It is no time for sadness; we ought to rejoice that it is our privilege to aid in establishing the Christian Church in Foochow. I was delighted when I saw that this subject was to come before us at this annual meeting; and I believe the Holy Spirit is helping us; for all the remarks made this evening are in perfect harmony. After all, I incline to think that the laity of the church are ahead of the preachers on this subject. The trouble is with us. We are afraid to trust God in this matter. But why should we fear? It is true that God has not promised us money for preaching the gospel, but in the Bible he has directed us, when we go forth to preach, "to provide neither gold nor silver nor brass in your purse." He knows where our support is to come from; can we not trust Him? You recollect that when our Saviour was in the world he fed the multitudes who followed him merely from curiosity; will he not feed us who follow him, bearing his cross? Will he not feed us who go forth to preach his gospel, and to suffer for him? Don't trouble yourselves so much about the people; don't be always looking back to see where your supplies are to come from. Let us trust in God and go forward. We must bestir ourselves. If we are always to be infants, depending on others, then I am sure it would have been better if the Missionary Society had never given us any pecuniary aid. We are fully able to begin this work in earnest. If we were to give as much for Christ as the heathen give to the devil, we would soon be able to support our own pastors. We pay less money as Christians than the heathen do. We must give money to support

the gospel, and give liberally, or the church can never be established here. Let us come up with one heart and one mind to this work. Henceforth let every one say—"The Saviour is my Saviour, the gospel is my gospel, the Church is my Church, the preachers are my preachers;" and let us never cease our efforts till the Church of God is firmly established in China.

CHINESE MYTHOLOGY.

Paper 3: Second Half.

BY SINENSIS.

4. This antediluvian world, or the 先天, having gone through its Great Revolution or year, is destroyed by a Deluge and returns to Chaos, "in consequence of the degeneracy of mankind;" and then, in due time, the succeeding world emerges, by the assuaging of the waters; and the First Man who appears to usher in the new golden age, and who is represented as escaping from the Deluge with seven companions, is Fuh-he or Noah. The succession of similar worlds blends these two eternal beings together, so that the First Man, is in reality, Pwan-koo reappearing in Fuh-he, that is to say Adam reappearing in Noah, or, the Great Father of the whole heathen world, called Jupiter in Greece and Rome; Baal, by the Canaanites; Bel or Belus, by the Chaldeans, Vohrah, by the Hindoos, &c., &c., and Shang-te by the Chinese. Chaos or 太一 is Pwan-koo; from this deified being is formed Heaven and Earth, by his dividing into two; this "Caelus and Terra" then generate Fuh-he by their union; hence, it is plain that Fuh-he or Noah is the same as Pwan-koo or Adam; i. e. the latter is but a reappearance of the former.

5. Out of this Great Extreme or Great Monad, or Circle, or Egg, emerge, according to the *Yih-king*, the Eight Diagrams, which are the universe divided into eight portions,

viz: Këen, Kwan, Le, K'han, Chin, Seuën, Kân, and T'huy; or Heaven, Earth, Fire, Water, Thunder, Wind, Hills, and Seas. But these, as Confucius tells us, are also eight beings; e. gr. "Këen is Heaven, and therefore he is called *Father*; Kwan, is Earth (his wife), and therefore she is called *Mother*; Chin is the first male, and is therefore called the eldest son; Seuën is the first female, and is therefore called the eldest daughter; K'han is the second male, and is therefore called the second son; Le is the second female, and is therefore called the second daughter; Kân is the third male, and is therefore called the youngest son: T'huy is the third female, and is therefore called the youngest daughter." *Yih-king Ch. IX.* "The various appellations by which *Heaven or the Divinity* is known to the Chinese, are not titles, but names. Thus, for instance, 乾 Këen" &c. *Chin. Rep. Vol. XVII. p. 630.* Here then we have the chief gods worshipped by the whole Pagan world without exception, from ancient Britain round to China, and consisting of the Great Father, Shang-te or Këen or Heaven; his wife the Great Mother; three sons and their wives. As they emerge from Chaos they are Adam and his family; and as they issue from the Deluge, they evidently consist of Noah and his family; and as Chaos and the Deluge are confounded together by the doctrine of the succession of similar worlds, these two families are consequently blended together, and Imperial Heaven or Shang-te, the First Man or Great Father, partakes of the characters both of Adam and Noah. But, as all the gods in heaven are collectively Shang-te, this ogdoad like the triad melts into this chief Demon-god; e. gr. "With regard to the whole (circle or universe), then Earth is *this one Heaven* (Shang-te), and the six children are *this one Heaven*"

(Shang-te) *Yih-king Vol. XIII. 19, 13. Com.* "If any one doubts whether Empress Earth is included, I should say that Empress Earth was evidently included in the designation Shang-te." *Shoo-king, Canon of Shun. Com.* Thus his three sons, or triplication, melt into the Great Father; and her three daughters, or triplication into the Great Mother; and this Father and Mother form one great Hermaphroditic deity under the *one title* "Shang-te." "The genuine triad doubtless consisted of three sons born from one father, and united in marriage with their three sisters, and this was sometimes mystically expressed under the notion of the primeval Demon-god wonderfully triplicating his substance &c. We shall constantly find the old hierophants confessing that in reality they have but one god and one goddess, for that all the male divinities may be ultimately resolved into the Great Father, as all the female divinities finally resolve themselves into the Great Mother." *Fab. Vol. I. p. 24.* "The eight forms of the Great Father mean the eight persons who were saved in the ark; those eight persons whom the Egyptians adored as their chief gods, and whom they depicted sailing together in a ship over the ocean." *Ibid. p. 44. (Art. No. 1 par. 6.)* "This double unity," 太一 in China, "*male and female*, producing a double triad of gods and goddesses, and thus completing the sacred number *eight*, is manifestly Adam and Eve with their three sons and three daughters at the commencement of the antediluvian world, and Noah and his wife, with their three sons and three daughters at the commencement of the post-diluvian world." "The complete number of the Cabiric deities as given by Pherecydes, amounts precisely to eight; namely, a father and a mother, with three sons and three daughters." "The whole Cabiric

family, which consists of four males and four females, must be collectively those eight persons, who were preserved in an Ark, when all the rest of mankind were overwhelmed by the waters of the deluge." "Saturn whom we have seen to be palpably the same as Adam reappearing in the person of Noah, is said to be the husband of Rhea or Opis, the Saturn-Upa of the Hindoos. These are the parents of three sons and three daughters" &c. *Ibid. Vol. III. p. p. 58, 59.* Saturn is Monad and Chaos, like 太一 or Shang-te. The Otahitean religion teaches that formerly a man was born of the sand of the sea, *who married his own daughter* (the Yin principle in China), and by her became the parent of three males and three females. These intermarried; and with their descendants the earth was gradually peopled." *Ibid. Vol. II. p. 326.*

6. The globe or Circle or *ovum mundi*, it is also evident, is the Earth (Yin or female principle) as it gives birth to Pwan-koo or Adam, and the Ark as it gives birth to Fuh-he or Noah. "The ancient pagans, in almost every part of the globe, were wont to symbolize the world by an egg. The symbol was employed to represent not only the Earth, but likewise the universe in its largest extent." &c. "But there was another world which the hieroglyphical egg was employed to represent, as well as the Earth or universe. At the period of the Deluge, the rudiments of the new world were enclosed together within the Ark which floated on the surface of the ocean in the same manner as the globe of the Earth was thought to have floated in the waters of Chaos. Hence the Ark was esteemed a Microcosm or little world; and hence arose a complete intercommunion of symbols between the Ark and the Earth. The egg accordingly, being made a symbol of the

Earth, was also made a symbol of the Ark." &c. "As the globe which is a solid circle, is sometimes substituted for the egg, so the Circle or ring, which is a plain sphere, sometimes occupies the place of the globe." &c. *Ibid. Vol. I. p. p. 175, 176, 189.*

7. This K'een or Imperial Heaven or (younger) 太一 or Shang-te is Fuh-he deified. In the list of the "names" of the Shang-te of the Confucianists already referred to, as given in the *Chinese Rep. Vol. XVII. p. 630*, we have another remarkable one given to this K'een and 太一, who is there emphatically styled "the Divinity." The "name" is 太昊 T'ae-haou; and his full title, as already mentioned is 昊天上帝. He receives the highest worship in China, and we learn from Kang-he that this "T'ae-haou is Heaven," (Shang-te). His throne is in the East, the residence of the Yang or superior principle, and the ancient Emperors sacrificed burnt offerings to him in the spring, when nature is restored from the chaos of winter. "The Te (Shang-te sacrificed to in Spring) is T'ae-haou and his attendant God is Kow-mang." "*Lo-ke Ch. III. p. 37.* and, on turning to the Mirror of History we find that T'ae-haou is Fuh-he, the "First man," according to the Confucianists, or, more strictly speaking, a *reappearance* of Pwan-koo from the chaotic Deluge. This Emperor is the "K'een," or Heaven, or Great Father of the Yih-king who comes out of the Chaotic Great extreme, with his seven companions. In his *human* character, he is, like Pwan-koo, and Jupiter, and Bacchus, &c. &c., 天子 or the son of Heaven (Shang-te); and in his *deified* character, he is (like these gods) 天 or Shang-te *himself*; the "Sovereign Mind," or soul of the universe. Shun appointed him "to rule over the *entire* heaven," and called him 昊天上帝 and "the Lord of Heaven,"

and "the Great Te" (Shang-te), as "being" proper titles for *Supreme Heaven*." *Shin-sen &c. Sec. III, Ch. 5 pp. 6, 7.* The Confucianists tell us that this Fuh-he, or their "First Man" appears at the beginning of the Yin-hwuy, at the commencement of each world; (*See. Diagram of Succ. of worlds in No. 2*) and hence he is said to have "established the (human) Extreme," or origin. Confucius in the Lun-yu (Ch. X) tells his disciples to "observe the seasons of the Heavens," (Dynasty) in which the Yin was considered the first Hwuy, as being the period when the First Man, and the inferior creation emerge from chaos at each revolution of Heaven and Earth. This Yin-hwuy in which Fuh-he comes forth from the Chaotic Egg, is the *Spring season* of the World, and answers to the Chin Diagram of the Yih-king; and in this Classic we are told that, "*The Ruler* (Shang-te) issues forth in the Chin Diagram." *Sec. W. Ch. 4.* Fuh-he then is the Classical Shang-te, "the Lord of Heaven," &c. &c. who issues forth from Chaos or the *ovum mundi*, to readjust his body the world, of which this "third (or youngest) power of nature," is the animating soul and real deity; and hence we are plainly told in the Le-ke (*Sec. IV p. 56*) that "MAN is the MIND of Heaven and Earth." And, this Shang-te or Demon god, governs his body the world, we are also told, *just as* the soul governs the body" in man; i. e. he is inherent in it and rules and guides it. This Shang-te is also called 天之神, the god, or *rational soul* of Heaven or the world, as Jupiter was the THEOS or rational soul of Heaven or the world, according to the Stoics. This "Mind of Heaven and Earth," is only manifested, or issues forth from his egg, when the world requires renewal; e. gr. "When the myriad of things are generated and flourishing, then Heaven and Earth

do not exert their Mind; but when they have decayed and require to be (again) generated, then Heaven and Earth exert their Mind." *Sing-le &c. Ch. XXVI p. 12.* Thus again, Shang-te, notwithstanding his high sounding titles, is, after all, but the chief Hero-god of the whole Pagan world, or the First Man deified and blasphemously decked out in the attributes which belong to Jehovah alone. In fact this follows inevitably from the statement that Shang-te or 太一 comprehends all the "gods of Heaven" in himself; "Instead," says Faber, "of describing the unity which they all acknowledge, as superseding the plurality: they (the pagans) speak of their gods as being *equally one and many*. Whatever therefore the many be *severally*, the one must be *collectively*; because the unity is but a combination of the plurality. Hence since the many are hero-gods; the *one* which mystically comprehends them all in an *imaginary hermaphroditic being*, must evidently be a pantheistic congeries of Hero-gods, and therefore cannot be the true God." *Vol. III pp. 61, 62.* "Here," in the heathen Monads, "so far as I can judge, we have the only divine unity that the heathens ever worshipped; an unity, *which has often been mistaken for that of the Supreme Being*, but which really has nothing in common with Him, save that it bore the name, and was decorated with the *usurped* attributes of the Deity. *Ibid p. 60.* This period of the world is called 後天 or the postdiluvian period, and we learn from Chinese History (in exact accordance with Scripture) that the period of man's life was henceforth shortened. Fuh-he, like Noah, is regarded in his human form as "the first sacrificer," and as dwelling secure in the midst of the "Birds and Beasts." He instituted marriage, taught the people Agriculture, Astronomy, and many useful arts, and

is Adam as he comes out of Chaos, and Noah as he escapes from the Deluge which is always confounded with Chaos.

8. The world or Shang-te then, is designated in the classics "K'een" or "Heaven," and "Heaven and Earth;" and we are not left to mere conjecture, but we are distinctly told that he is Man (body and soul); e. gr. "Heaven (Shang-te) is a mould—a Great Man; Man is a small Heaven." i. e. Microcosm, "Heaven and Earth are a mould—a Great Man; Man is a small Heaven and Earth." i. e. Microcosm, *Yu-huy II*. 26. "Man's head is round like Heaven (Shang-te's head) and his feet are square like Earth," (Shang-te's feet) *Choo-tye's Works. Ch. XLIII*. 31. "The Sun and Moon in Heaven (Shang-te's eyes), correspond to the eyes in Man." *Sing-le &c., Ch. XXVII. p. 1*. And as this deified Man is an hermaphrodite, he is the Great Father and Mother of all things, who like the hermaphrodite Jupiter "generates the world from his sacred womb"—the Earth; e. gr. "Heaven and Earth are the *Father and Mother* of the myriad of things." *Shoo-king, Sec. IV. p. 2*. "Confucius said; In ancient times intelligent kings in serving their fathers were filial, and hence they intelligently served Heaven, (the Great Father); they also served their mothers in a filial manner, and hence they served Earth (the Great Mother) with intelligence." *Heaou-king, p. 13*. "If Heaven and Earth had not sexual intercourse with each other, the myriad of things *could not exist*." *Yih-king: K'een Diag. Sec. 1 p. 30*. "In families, the female properly remains in the inner apartments, the male in the outer. *A male and a female* constitute the great principle of Heaven and Earth." *Ibid Sec. II. p. 10*. "Marriage is the great principle of Heaven and Earth. If Heaven and Earth had not sexual

intercourse with each other, the myriad of things could not exist. Marriage is the beginning and end of mankind." *Ibid. p. 38*. "Heaven and Earth are my father and mother, and my father and mother are Heaven and Earth. Heaven is father, and father is Heaven; Earth is mother, and mother is Earth. Men ought to serve Heaven and Earth, as they serve their father and mother; and children ought to serve their father and mother as they serve Heaven and Earth." *Sing-le &c., Ch. IV. p. 21*. Shang-te then, or Heaven and Earth animated, is merely Adam or Noah regarded as an Hermaphroditic Monad, who is at once the Great Father and Mother of the whole universe. These two beings are plainly the Coelus and Terra or Hermaphroditic Jupiter of the Greeks and Romans, and like them, are sacrificed to at marriages as being the patrons of fecundity (*No. 1. 12.*) As to the two beings included under one name "Heaven" or "Shang-te," Mr. Faber says. "All the chief gods of the Gentiles were hermaphrodites; but when they are divided into *two distinct persons male and female*, the two perpetually bear a name common to both." *Vol. I 225*.

9. The eight Diagrams of the Yih-king are the eight divisions of the whole universe or 太一, or Shang-te, according to the Confucianists; and hence, regarded as *one hermaphroditic being*, these constitute his parts and members; e. gr. K'een (Heaven) is his head, K'w'än (Earth) is his womb, Ch'ün his feet, *Seuen* his thighs, K'han his ears, *Le* his eyes, K'än his hands, and *Thuy* his mouth." *Sec. IV Ch. 8*. Thus Shang-te is but a deified man or Hero-god, and the Chinese are no exception to the general statement of the Apostle, that the heathen "professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like

to corruptible man." They have, like every other heathen nation in the world, "changed the truth of God (concerning the Creation and Deluge) into a lie, and worshipped and served the *Creature* rather than the *Creator*, who is blessed for ever."

STUDY OF THE SCRIPTURES AMONG CHINESE CHRISTIANS.*

BY REV. JNO. E. MAHOOD.

How shall we promote the more thorough Reading and Study of the Scriptures among our native Christians.

It is impossible to read the history of the Jewish nation, without being forcibly struck, with the vast importance which that people placed upon the reading and expounding of God's Word. The reason for their so doing may be seen, by referring to Dent. XI: 18, 19, when Moses in laying down precepts for the guidance of the Israelites, exhorts them saying:—"Lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." The psalmist David also declares that that man is blessed whose delight is in the law of the Lord, and who meditateth in that law both day and night.

A man who wishes to instruct others in the doctrines of Christianity without a thorough perusal of the Word of God, is like a workman without his tools. Those converts who have been but a short time released from the bondage of sin and corruption, especially require the study of the Scriptures, that by feeding upon the milk of the word, they may advance from childhood to manhood, as so be able to feed upon the strong meat of the word, which will enable them to make a bold profession of that faith which they have

embraced. There is nothing that can fortify them against the temptations of the world so well as the Word of God. We have an excellent example of this in the temptation of Christ. He who spoke as man never spoke has by his example taught his followers for ages to come that the Divine Word is the safest fortress in which we can take refuge when assaulted by the enemy of souls. When tempted to unbelief, the Redeemer's answer was:—"Man shall not live by bread alone but by every word which proceedeth out of the mouth of God." Every one who wishes to grow in knowledge and in grace must follow the example of Timothy of old, who knew the Holy Scriptures, "which are able to make wise unto salvation through faith in Christ Jesus."

Seeing then, that the Scriptures are of such vast importance to every believer, it may well be asked:—How can we promote the more thorough reading and study of the Scriptures among our native converts? In the first place, my answer is:—Give the Christians the Scriptures translated into a language, which will not only meet their prejudices, but which they can understand. It will not do for those who wish to become acquainted with God's Word and who wish to do his will, to study the Bible as the Chinese study their own books. Our duty in perusing the Bible is not to stand before it and to admire its style and symmetry; but to stand within, that we may believe and obey it. In the way of inward communication and obedience only shall we see the beauty of its treasures. In China owing to the difference between the written or classical language and the different colloquial dialects, there are many conflicting opinions respecting the best medium for conveying Scriptural truths to the people in writing. In Foochow we are favoured with a written colloquial as well as classical,—which in some parts of the Empire is not the case. The New Testament and other Christian books have already been printed in it, about the utility of which

* Read before the October meeting of the Foochow missionary Conference.

some entertain doubts, whilst others are strongly in favour of it. From the arguments which I have heard advanced for and against its use, in the translation of the Scriptures, and from what I have heard from the natives themselves, I am rather in favour of having the Scriptures for distribution amongst the Christians at Foochow, printed in the best classical style with the colloquial interlining [it or at the] bottom of the page. By this means we partly meet the prejudice of the learned and at the same time, by having the colloquial, we shall have a book which the most ordinary reader can, to a certain extent, understand.

If all our converts had a thorough knowledge of the classical, then there could hardly be two opinions as to which is the best for general use; but unfortunately such is not the case, and if the Scriptures are only given to them in the classical, they will be a dead letter to the majority of them. We cannot deny the fact that, the people are generally prejudiced in favour of the classical books even when they know but very few characters.

I have asked some Christians who know but few characters, why they sometimes prefer reading the classical Testament to the colloquial, since they can understand the latter much better than the former, and the reply invariably was, that those who know the character would laugh at them if they saw them read the colloquial books. A book such as I have suggested will go a great way in obviating the difficulties which are in our way. It will serve as a sort of commentary, and will enable those who have a fair knowledge of the classical, (if they refer to the colloquial) to see more clearly the meaning of some passages which otherwise might be obscure. None can laugh at it; because it will be written in the best classical, and what is of more value than all, it will be written in colloquial, which will more readily appeal to their heart and affections.

Having now got the book which is supposed to be the most suitable for conveying Divine truth to the people,

the next question to be considered is:—How can we make the people interested in the reading and studying of it? In considering this question let us divide the Christians into two classes, those who teach and those who are taught. First I believe that those who are sent to evangelize ought to be well instructed in the Word of God if they are to interest those to whom they are sent. Let us take a glance at the nature of the missionary work as carried on in Foochow, and we shall easily see the vast importance of thoroughly instructing the Catechists if we wish the Scriptures to be studied by all the converts.

Foochow being the most influential and important city in the Fokien province, is chosen as the chief centre for missionary operations. It is here the missionaries reside and hold their conferences. Around Foochow there are other cities varying in distance from fifty to one hundred and fifty miles, each containing many thousands of inhabitants. Foochow soon becomes too small to give sufficient scope for missionary enterprise, and one of the surrounding cities is looked upon as an excellent place for establishing a mission station; a house is rented and one of the Christian converts is sent there from the chief city to evangelize. Soon after all the cities of importance are in a similar manner occupied, each forming the radius of a great circle around Foochow. The work does not stop here, for converts soon increase and the work extends even to the villages where houses are rented and converts stationed to act as preachers. If these Catechists who are placed in these several stations, at such distances from the foreign missionary, and who are to become the representatives of the most holy religion of Christ, are men whose Spirituality has been well tested and who have been well instructed in the Scriptures, then you may rest assured that success will follow, and the Word of God by them will be read and studied, and those whom they teach will take a deeper interest in it. If on the other hand they lack both the knowl-

edge of the Scriptures and devotedness to Christ they are undoing a work which by giving sufficient time might be well done in the future.

Owing to the great distance of most of the stations from Foochow, the foreign missionary can only visit them about once every two or three months, at which intervals he can only stop at each station about a day or two at the most, so that, it is quite impossible for the missionary to instruct the Catechists sufficiently during his stay with them. As it is not our object now, however, to raise difficulties but rather to obviate them, let us try and devise some plans which may best accomplish our object.

To keep the stations supplied with well instructed men, I believe it will be necessary for each of the missions to keep a few of the most intelligent and best men we can get, constantly at head quarters under the instruction of one of the missionaries. These will answer as a sort of depot and will be ready to supply the place of those who may not be sufficiently instructed, or who through want of zeal or spirituality may be removed from their stations. The missionary who will have charge of them will have an opportunity of instructing them in the evidences of the Christian religion, which will fortify them against the adversary and will enable them to give a reason of that hope which is in them. He will have many opportunities of impressing upon them the importance of the profound study of the Word of God, and especially the private study of it for food for their own souls.

Boyle in speaking of the style of Scripture says:—"I use the Scriptures not as an arsenal to be resorted to only for arms and weapons.....but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored."

In the private study of God's Word they will find out the internal evidences of Christianity, which are above all

other kinds of evidences, the highest, surest, and most complete.

The more we study the Bible the more shall we admire it. Like the kalidescope with its vast variety of colours, the Bible each time it is examined carefully will present to the reader a greater variety and beauty. The Bible is like the gold mine; when we get beneath the surface we shall discover in it the richest treasures. But I may be asked:—How can we best make those helpers who are at their different stations, study the Scriptures? Those who are in Foochow are under the control of the missionary who can instruct and interest them in the study of Bible truths, but what are those to do for instruction, who are scattered throughout the country at different stations, some of whom as yet may have but a very limited knowledge of the Scriptures?

My suggestion would be:—Have periodical examinations, say once or twice a year when all the Catechists will be expected to assemble at Foochow.

When I say examination I do not mean to ask a few questions, each person answering with an open Bible in his hand, but that part of the examination ought to be in writing, by which means the progress each person has made in acquiring a knowledge of the written character will be seen, as well as the proficiency made in the study of the Scriptures.

The portion of Scripture on which they are to be examined ought to be named at the end of the previous examination. The most useful and practical men are not always those who can answer the most on paper. Therefore due allowances must be made. This mode of examination will act as a stimulus to make them study the Bible, and to the intelligent and hard workers it will give satisfaction; for they will know that their work will be appreciated. In these examinations, the value of each portion of Scripture must be impressed upon them. The Bible is like one grand chain: every part of it helps to form a link. Like a building complete, every book of the Bible helps to form

the grand structure and to make up one great whole.

To suppose that portions of the Old Testament are merely historical facts and ritualistic ceremonies without much meaning or depth of spirituality, is to deprive ourselves and those whom we instruct of a great deal of comfort which otherwise we might obtain from the Word of God. The simple historical fact about Melchisedek blessing Abraham after the slaughter of the Kings, might have been passed over as an event of no great importance, were it not that the inspired Psalmist declares that same Melchisedek to be a type of Christ. And St. Paul uses the same incident as the strongest argument to show the superiority of the priesthood of Christ over that of Aaron. Look at Leviticus and examine it carefully, and you will find that there is hardly a book in the Bible, that displays the sinfulness of sin, the holiness, justice and mercy of God to a greater extent. The Bible is like the mind of God who gave it, a mine of the greatest wisdom, the depths of which we can never fathom.

Now let us consider the best means to use for making the native Christians, (who are not in the employ of the missions) read and understand the Scriptures. Many of this class cannot read; therefore they must depend almost entirely upon the person sent to teach them for all necessary instruction. It is impossible for the missionary who can only visit them once every two or three months, to teach them. The persons then who will be responsible for their instruction will be the catechists who are left in charge of the different stations. I prefer using the name catechist to that of helper or preacher; for I believe the best way to instruct those who are merely feeding upon the milk of the word, is to catechize them; for by so doing their wants will be better known to the person who instructs them. It was the custom in the early church to do it. It was so in the Church of England a half century ago, until Sunday Schools were introduced where children and young persons are now instructed and

catechized in the Word of God. We don't want catechists to become self conceited orators, whose discourses are perfectly unintelligible both to themselves and to those whom they try to teach; but we want them to be humble, truthful men of God, who will sit down with the people and tell them about those things which concern their eternal happiness.

Once each week, at least, they ought to have Catechetical classes at each of the stations, where all the converts and inquirers who possibly can ought to attend for instruction. To see that this is done the missionary might each time when he visits his station, call the Christians together and catechize them to see whether they are growing in knowledge. The portion of Scripture, on which the Catechists were last examined at Foochow, might be the subject selected for the course of instruction. If they are improving in knowledge, then the missionary will easily see that the Catechists are doing their duty. By such examinations as these, the missionary will have a fair check upon the work of the Catechist; he will know the wants of the people better, and will be better able to solve their doubts and to impress upon all the importance of the study of the Scriptures. The people will take greater delight in reading the Word of God. They will see that its precepts are holy, just, and good and are given to be our rule and guide through life.

In examining the Bible they will see, that the Old Testament is not contrary to the New, but that both harmonize together in showing forth the glory and goodness of God, the fallen and corrupt nature of man, and the redemption of sinners through Jesus Christ.

Obedience to the precepts of God's Word will raise them from a low state of moral degradation to a life of holiness and love, and will by the Holy Spirit's help impart to them that wisdom and happiness which only can be enjoyed by the people of God. They will see by closely examining the Bible, that it is the only book which claims God for its author, unmixed truth for its contents, and salvation for its end.

RUSSIAN ECCLESIASTICAL MISSION.

* *Note to First Paper published in the November No.*

BY J. DUDGEON, ESQ., M. D.

In addition to the visits of Russians to the Court of Peking there mentioned, and to throw more light upon those early transactions on the Amoor, we now add the following information. The facts relating to the Amoor are drawn almost entirely from Plath's "Mandschurey."

In 1672 Russia sent two noblemen, Milowayoff and Kawyakoff to Peking, whose names were inadvertently omitted in the first paper under this date; and in 1677 the Greek Spafari with a suite. Spafari was dragoman of the tribunal of envoys in Moscow and is mentioned in another paper, as being sent to Peking at the time of the first negotiations.

Russia's first acquaintance with the Amoor began in this wise. Some Cossacks who had built a winter quarter at the mouth of the river Uja (Ula) on the sea of Okhotsk, heard first in 1639 from the Tunguses on the river Ud (Udi or Uda) that they had intercourse with a settled agricultural people living on the rivers Seja and Silkar (Chikiri) and bartered sables for grain. On another river Omut (Amgun, Omogun of William's map, afterwards Chamun, Chinese Henkon) dwelt Tunguses who carried on trade with a people on the lower Amoor, called Natkans, who had a particular language of their own. In exchange for their sables, they got from them silver, copper kettles, glass, corals, and silk and cotton stuffs, which they did not themselves, however, manufacture, but got them elsewhere. On one river Mamur (Amoor?) lived people who cultivated the land, kept cattle, distilled brandy, and conveyed flour up

the Amoor for the Natkans. They reported other news that on the upper Amoor or Shilka, there dwelt a people called Daur, rich in agriculture and cattle. One of their princes, Lawkai, dwelt at the junction of the river Ura with the Shilka. Here silver was worked and melted, which was exchanged for sables which they sold again to the Chinese for silk and other wares.

These reports were the occasion of the expedition of Wassilei Pojarkow in 1643. After he had crossed the mountain which is the watershed of the Aldan and Seja, he came to a river Bryanda, after two day's journey to another river of the same name and after two days more to the Gilla, after four days to the Ur, and again after three days to the Umlekan, which all flow from the West (?) into the Seja. Reindeer Tunguses dwelt on the second named river, cattle breeders on the Ur, and the Daur dwelt at the mouth of the Umlekan, carrying on agriculture and cattle rearing. Here came one of the people of the Dutschers (according to Gerbilon in Du Halde, the Mantchus are meant when so termed by the Russians) who live below the Seja. He heard, besides, that six weeks' journey from Umlekan * dwelt a Khan, by name Borboi, in a town with wooden walls and fortified with ramparts, which sent out 2-3000 men to make war on the neighbouring peoples. Besides bows and arrows, his people had also fire arms and in his capital cannons also. The sables which he received as tribute, he sold to the Chinese for silver, tin, copper utensils, silk and cotton stuffs. His land produced cattle, and corn. From the latter whisky was made. The language there was so different from that on the Seja that an interpreter was required. At the mouth of the Selimda, (Selimga) which four days journey beyond Umlekan falls into the Seja from the East, the Daur had a strong place called Moldikitschid; an other place Doduwa was situated where

[* This Note came to hand too late for insertion in its proper place. The additional information it supplies is interesting and valuable enough to justify insertion in this manner. *Ed. Ch. Rev.*]

* He mentions no direction. His news was first reduced to paper in Jakutsk after his return; which accounts for the apparent confusion in some places.

the Seja falls into the Shilka. (The upper part of the Amoor is also sometimes so called). Up the Shilka dwelt Prince Lawkai who had much land under cultivation, and disposed of the surplus of his grain to the Mongols in lieu of cattle. Three days journey from Umlakan, Pojarkow, found at the mouth of the brook Gogul Kurgu—a Daurian place—a day's journey brought him to the mouth of the Toma, which flows from the East, another day to a place of the Daur, called Baldatschin and another day, to the mouth of the Seja. Besides these places, there dwelt also all around numerous Daur, who carried on the cultivation of the land and gardens. In three weeks more he reached the mouth of the Schungal (Sangari) and after six days at the mouth of the Amoor. (The Ussuri is probably here meant. About this point somewhere the river bears often the name Amoor.) Up to this point and four days journey further dwell the Dutschers, then come the Natki, and lastly towards the mouth of the Amoor to the sea the Giliaks. Pojarkow spent two weeks journeying through each of these peoples. Those on the coast carried on fishing in summer and hunted sables in winter, and as they had never been tributary, Pojarkow was able to take away from them 480 sables and 10 robes furred with sables. His return journey was along the sea coast by means of the river Ulja (1646).

Some hunters afterwards made excursions in these regions and discovered, in 1647, a new way to the Amoor by the river Ura. Half a day's journey below its mouth, the Amoor was reached and boats were seen which came in the autumn from the upper regions of the Shilka to Prince Lawkai, to buy grain. Lawkai's residence, they heard, could be reached on horseback from the mouth of the Ura (Urka) in one day. The place lay above the river Oldekön.

After these and such like attempts, Ierofei Chabarow's expedition set out in 1649. Lawkai had heard of his expedition, and fled with his people, so that everywhere they met only with empty houses. Besides Lawkai's resi-

idence were seen four others, belonging to his brothers and relations. There were little fortified places whither the people could flee when hostilely attacked; wooden walls with four to five shooting towers, surrounded by high ramparts and deep ditches; under the towers were covered gateways for sorties. Inside were large wooden houses, of one room with paper windows, which could in a case of necessity shelter from 50 to 60 persons. They remained in the third little town; here La kai came with his brothers to ask what they wished; but he had no confidence and went away again. In the fifth (4th?) they met his sister. She related of the Bogdoi, a powerful lord, at whose command all the Daur of that region were, that he ate and drank out of gold and silver bowls, had bows, arrows and swords, also firearms and cannons. His residence had an earth-wall and in the shops were precious goods for sale. The river Non flowed past it. But still mightier was the Khan who ruled over this one.

In the first town he settled down; they discovered holes where the Daur in their flight had hidden a large quantity of grain. The Amoor promised fish in abundance; here and there were thick forests, full of the most beautiful sables and other animals which were worth hunting. He then returned, but came again the following year with a stronger body of men. Albazin by this time existed. From here he sailed down the Amoor; after the first two days, he arrived at a burnt Daurian village of the prince Dasaul. In the same manner had the inhabitants of two other places, which were reached the following day, left on the arrival of the Russians; then they came to a fortress, which by means of partition walls, was divided into three divisions, and belonged to three princes. The works of the fort were of wood, filled in with earth and plastered above with mud. No gates were to be seen, but around, were pits a fathom deep, in which covered ways led out of the fort. The Daur shot from the towers of their triple fortress so many arrows,

that the field appeared to grow spikes. They fought bravely but of course their weak works could not withstand the Russian weapons. The Daurians all remained, to the number of 661 men, except two who fled. The Russians captured 243 women and girls, 118 children, 237 horses, 113 cows; the inhabitants had trusted to secure them in holes, dug in the roads inside the fortress. They met Chinese, who to the number of fifty always sojourned here collected tribute and carried on trade. In vain they invited the surrounding princes to subjection and the payment of tribute. When they came the next day to Bambulai's city, they found it a waste. He and his people had fled. They heard from two prisoners, that opposite the mouth of the Seja, there dwelt a prince Kokorey, and after passing some other places of the Daurians, there then came a strong, newly laid out fort of the three princes of that region. After a voyage of two days and a night, he arrived at the mouth of the Seja and found on the right bank of the Amoor below the mouth of the Seja, in place of Kokorey's city, only 24 empty huts. Towards evening he reached the described fortress, of one of the three princes, where many of the Daurian princes had hidden their best goods. They caroused just outside the city:—so much the easier was it for the Russians to take the fortress. The princes delivered themselves up, but forthwith all the Daurians fled. The barbarians set fire to the city and sailed down the Amoor. In four days Chabarow came to a mountain which passes over the Amoor from S. to N., between the Songari and Seja and takes in both banks of the river. For two days and one night he sailed between the same; after other two days he reached the mouth of the Songari. The people that dwell on the Amoor above and below the mountain, are called by him Goguls. From the mouth of the Songari, down the Amoor for seven days' journey, dwell the Dutschers—then came to the Atschans. The Goguls and Dutschers both tilled the land and reared cattle, only that the

former had mere hamlets of not more than 10 huts, while the latter lived in large villages of from 60 to 80 huts. The Atschans supported themselves neither by agriculture nor cattle rearing, but lived entirely on fish. He here wintered; 10 days' journey from here should have dwelt the Giliaks. But scarcely had he sent 100 men up the Amoor to procure provisions than he was attacked by 1000 Atschans and Dutschers. Their arms saved the Russians; but soon the prince of Ninguta whom the governor of the Mantchus had sent to their help at their call for assistance came with 2020 men, 6 cannons and 30 guns. The bravery of the Russians repulsed the might of the Mantchus; however, when the Chinese threatened to come with a large force, he found it wiser to return to the upper Amoor. There he was strengthened, and courageously continued his journey up the Amoor. His messengers gave the most brilliant descriptions of the Amoor countries. "There were inexhaustible riches—a superfluity of gold, and silver, beautiful sables, cattle breeding, agriculture and fruits—the inhabitants wore no other clothes than those made of gold and damask." From all quarters the Cossacks forthwith hastened to this Siberian Paradise; although these splendid things had long since disappeared.

Chabarow was followed by one Stepanow. He sailed down the Amoor in 1654, made good booty on the Songari, but had to withdraw before the Chinese force. He attacked some Daurian hamlets just as they, on the other hand, destroyed the Russian palisaded villages. He proceeded up the Songari in the following year, robbed the crop, built among the Giliaks a palisaded village and took possession of, (from them and the Dutschers,) about 4800 sables, 8 black and 56 red foxes; but on their return, they found that the Dutschers had forsaken their dwellings on the Amoor and Songari; so that there was nothing more for his robber companions to carry away. When they, however, returned in 1658, the Chinese totally defeated them and took from them 3200 sables and other property.

The land on the river Torna, which falls into the Seja, at the junction of the Seja with the Amoor, was the most fruitful in the world. They discovered here an old city Aigun * on the N. bank of the Amoor, half a days' journey below the mouth of the Seja. It extended 400 fathoms long and 100 broad, along the Amoor; had earth walls from two to three fathoms high; inside was a square space of eighty fathoms, likewise encircled with high earth walls.

Several swarms of Cossacks went forth from Albazin to the East to the river Henkon, routed heaps of Naki and Giliaks, built palisaded villages and came back with booty (1682). In the meantime the Chinese, first settled themselves in the old city of Aigun (1683); later, built on the S. bank of the Amoor, Saghalien oula, botun (the city of the black river) 1685; blocked up the way to the Chamum (Henkon?) and destroyed the palisaded villages and winter quarters of the Russians on the Seja, Selinga, Amgun and Tugur (1682-1685). With 100 Bussen (boats?) of from 40 to 50 men, and 10,000 infantry with 150 light field pieces and 50 pieces of heavy siege artillery. They marched on Albazin, which with a garrison of 450 men with 3 cannons and 300 muskets, could not, of course, hold out and had to surrender after a short siege (1685). The city was destroyed and the Chinese followed them as far as the Argun. The Russians, indeed, again invaded it, rebuilt Albazin the same year, raised the siege of the Chinese (1687) but on the 27th Aug. 1689, the treaty of Neretchinsk was entered into, and the question of the Amoor and Albazin, was then settled against the Russians, as we have more fully detailed, in the first and second papers.

* It was built by Yung-lo (1404-1425) of the Ming dynasty, but was destroyed 20 years later by the Mongols. Du Halde calls it Aihom. We may expect to hear something of this ancient city from Archimandrite Paladius who is at present making researches in that region.

PURE WATER.

BY J. G. KEHR, M. D.

The large proportion of water in the animal economy and the necessity for its frequent supply renders it very important that *pure* water should be used in all the food and drink taken into the system.

Since water is the most universal solvent in nature, most of that in common use contains mineral or vegetable, and sometimes animal matter in solution.

The sources from which water is derived are 1st rivers, 2nd springs or wells, 3rd rain.

The water from rivers may be comparatively pure, but generally contains a small proportion of mineral matter in solution, when the water is mostly derived from Springs. After rains the proportion of mineral matter is very small, but then earthy matters are held in suspension making the water turbid. In the necessity of large cities the water is made foul from the mixture of animal and vegetable matters in a state of decomposition. These impurities may be removed by settling, as is done in large reservoirs which receive and supply water to large cities or by filtration through sand and charcoal. Thus treated, river water becomes suitable for use.

Spring or well water contains mineral matter in solution; generally some salt of lime or Magnesia or Soda. The well water of large cities also contains animal and vegetable impurities.

Rain water when received directly in vessels, as it falls, is the purest natural water. That which is collected from a well washed roof is sufficiently pure for drinking and may be used in *all climates* with the full assurance that it is *perfectly healthy*. Being free from all impurities, it

is just what the system demands, and must have. One third of the weight of the body is pure water, and the constant drainage through the skin, lungs and kidneys, requires that new supplies shall be constantly added. Hence the necessity that this article, so important for health and comfort should be as pure as possible. A cheap and simple mode of preserving rain water is a desideratum in China, and therefore much complaint is made of bad water, which is often made worse by the addition of spirits, in the vain hope that it will neutralize the bad properties of the water.

I have adopted a mode of preserving rain water for use in my family, which is at once simple and inexpensive, and which I suppose can be used in all parts of China and I strongly recommend it to all missionaries and others who wish to preserve health and enjoy the luxury of pure sweet water in a hot climate.

The vessels which I use are the common round jars in which the Chinese preserve their Samshu, the mouth of which is about three inches in diameter. After the jar is filled, it is sealed up just as the Chinese do it to keep their spirits. Each jar contains about three gallons, and as a dollar will buy over twenty of them, any number may be filled and put away, for use in the dry season. In this way the water will keep perfectly pure and sweet for an indefinite period of time. During the rainy season a small number of jars is sufficient as they can frequently be refilled. The advantages of this plan are:

1st. The water being put up in small jars, it can be kept air tight.

2nd. As only one jar is opened at a time the water in all the others is undisturbed.

3rd. The plan is cheaper than cisterns and more convenient, since it can be used in any locality.

CONNECTION OF CHINESE AND HEBREW.

II. Paper.

BY REV. J. EDKINS.

Time was when all men had one language. Divine aid was given in the formation of human speech, but man himself by the exercise of the organs of sound with which he was furnished first framed human words. Hence it is said in the scriptural narrative of creation, that the Lord God brought animals to Adam to see what *he would called them*. Could he do other than imitate their various cries? With a small stock of monosyllables acquired by imitating the noise of concussion, of walking, of heavy bodies falling, sounds uttered by birds and quadrupeds, of wind, of water and so on, he would make a vocabulary to begin with; but for converse with his Creator he would need more especial aid. To trace the step's of man's progress from the commencement of language downwards is now beyond our reach. But we are justified in expecting that some results should flow from a comparison of types like Hebrew and Chinese, as being two of the oldest accessible stocks.

The Hebrew of the Bible can be shewn to be based on an older system. Its dissyllabic roots have sprung from monosyllables, and it is possible by the aid of cognate languages to explain how, before the growth of the Semitic grammatical system, the primitive root added, inserted, or suffixed a consonant, and so became trilateral and dissyllabic.

Illustrations have already been given of the prefixing of sibilants. I shall now attempt to make it clear that the liquids R and L have frequently been introduced between the initial and final consonants.

PAT is a common root meaning "to scatter." It is found in the Chinese 播 *po* *sow seed*, 發 *fa* or PAT *send forth*, in the English *forth*, *spread*, in the Latin *sparsus*, in the Mongol *bodarahö scatter*. Compare in Hebrew BARAD *sprinkle, hail* and BAROD *scattered*. The corresponding surd form is PARAD *scatter, expand*, and PARASH and PARAS also take the same sense with modifications of meaning, the one signifying *divide* and the other *separate*. Another form is PARAT *scattered*. Compare the Tibetan BRAL *to separate*. The letter R is an intruder in all these words. It has been caused by an effort of the root to extend itself. As the root of a tree pushes its way wherever it can, so each root in language struggles perpetually after new modifications as if it were a living thing. The combination PAT or PAD or BAT or BAD has in Hebrew (and the same occurs in other languages) as much the sense of *scattering* and *extending* without the inserted R as with it. Thus PADAD means *separate*, PEDUTH *division*, BADAL *divide*, PUTS *scatter*, PAZAR *disperse*. The sibilants S, SH, TS, Z, and S are all changed from an older D or T. But if this were doubtful there are many more examples where the D or T is not sibilated, as PATAR *break forth, cut*, PATHAH *to open, expand*, PATHACH *to open, PETHACH a door*. So in English "bed" means that which is extended, if we are to believe what the Lexicographers tell us, and this is the same root which still keeps its two essential letters in the word "broad" taking an adjective signification. Here an R enters, and there is a second in the Scotch "braird" meaning breadth, applied to a field of corn. The R is not essential to the primary meaning, but it is a convenient addition made by the unconscious effort of language to mark off a particular shade of the

meaning by a derivation. And what is the word "field" but the same root with an inserted L, and the P change to F?

These little changes in the root, so useful in themselves, tend to conceal the etymology of the words, and to hide from our view their primitive form as once used by the ancestors of all the nations now spread over the world. Because the Chinese do not thus modify their words, some persons imagine that it cannot be shewn that their language is identical with ours in origin. But let us reflect on the circumstances of the case. The Chinese never insert R or L, nor do they prefix sibilants. The energy of the voice is expended rather on tones, and other elements of speech. Yet the roots are the same. The Semite nations introduced these modifications of language which constitute the Semitic type subsequent to the departure of the Chinese from Western Asia, and too late for the Chinese or the Tartar dialects or the Japanese, to shew any trace of them. But the Hebrew roots if stripped of these appendages do not differ essentially in sense from the Chinese roots. The Chinese then is an older type of the same original language, as that from which the Hebrew sprang. For example 別 *Pie* anciently pronounced *Br̄t*, and meaning *to separate, other*, is the same thing with the Hebrew BADAL *divide*, BAT *alone*.

This is another branch of the great family of words to which PARAD, and broad, with the other examples given in the paragraph immediately preceding, with such words as *pars*, *partior*, *findo*, *fidi*, &c., all belong. To *divide*, *scatter*, *disperse*, *extend*, *widen* and many more are ideas mutually related, and come out of each other by gradual change in signification. *Division* becomes *scattering*, and *scattering* becomes *exten-*

sion according as the thinking faculty concentrates itself on one or another element of the object or action which it makes use of language to describe. "Sprout" is if traced to its origin, the same word as "forth" and as "put." It is a small *putting forth* from a root or stem. Pout is a *putting forth* of the lips, and spout, a starting forth of water. This last is originally the same word as puteus, fons and fountain.

In the Hebrew dictionary there are not a few examples of the inserted R and L, but more of the former.

2. BARAK, *lightning*, Chin. bak white.

3. BERTH, *covenant* from a root barath cut. The Latin is *fœdus* from *findo*, *fidi cut*. The Chinese is 必 PIT *certainly* which we thus learn to be connected with 伐 BAT to *cut down*, *beat*, *punish*.

4. BARAH, *to fly*. The Latin is *fugio*, the Greek *phengo*, the English *fly* (where Y represents I G) the Chinese 避 Bi or BIK to *avoid*, *escape*.

5. DARAKH, *tread proceed*, DE-REKH, *way* 路 LOK *way*, *road*.

6. DARASH *to seek*. Gesenius says, the original sense is to *tread down with the feet*, hence to *go frequently*, and hence to *seek*. The Chinese have 察 t'at and 查 c'ha or more anciently DAT to *seek*. The Greek ZETEO to *seek* is of the same family. The initial Z has taken the place of D, as in the Hebrew darash, the final SH has taken the place of T.

7. HHARASH *cut, engrave, plough, fabricate*, with HHARATS *cut, sharpen* are in Chinese 割 KAT to *cut*. In Latin Caedo and in English Cut. Without the inserted R the root takes the forms KATAL to *kill*, KHATHIATH, *strike*.

8. HHURES *the sun*. Cyrus, king of the Persians was called by the

prophet Isaiah KHORESH, which Greek authors say means the *sun*. Gesenius says the Zend was hur, as in Ahuromasdes the true name of Ormuzd, the good God of the Persians, and the Hormosda of the Mongols. The Chinese is 日 NIT *the sun*. The Chinese initial NI frequently takes in western languages the form of K or KII.

9. TARAD *push* is the Chinese 推 t'ni or TUT also meaning to *push*.

10. KHARANG, *bend the knee* is the Chinese 跪 kwei *kneel*. The phonetic part of this character shews that K was once its final letter, and that it was called GUK, or some thing like it.

11. PARAK, *break* PARANG *loosen, begin*. In Chinese 開 P'ik to *open, break open, begin*.

12. KARAB *approach, go near to*. In Chinese the word is 及 Gip to *reach, arrive at*.

13. KARATS *cut* and KARASH an obsolete root to *cut*. The Chinese is 割 KAT to *cut*.

14. BALAG *to be bright*, in Chinese 白 white, clear, in English bright.

15 DALAK, *burn*, in Chinese 着 cho or DAK to *kindle*, in Greek teko to *melt*, English torch. Hence day, lux, luceo &c.

16. HHALAKH, *black, wretched*, Arab. Hhalak *black*. This in Chinese is the common word 黑 he or KEK *black*.

17. HHALAK, *divide, part, scatter*, in Chinese 隔 ke or KEK to *separate*.

18. KHALAM, *to wound, especially by calumnies*. From this, says Gesenius, perhaps comes the Latin word calumnia. In Chinese the root is 砍 k'an to *cut*.

19. NGALAPH, *cover, veil one's self*, in Greek is kalupto to *hide*, and in

Chinese 蓋 kai or KAP *to cover*. The Hebrew has also KAPHAR *to cover*.

20. PALAG *divide* and PELEG *a stream*, are represented in Chinese by 派 p'ai or P'AK *branches, streams &c.* The English break and branch are from the same root. Also the Tibetan BRUG *a stream*.

These twenty examples of roots with inserted R and L are all taken from those parts of the Hebrew vocabulary where, K, T, P and G, D, B or modifications of them are the initial letters. Cases of identity occur so abundantly in all parts of the dictionary, as to lead the inquirer to a conviction that the Chinese and Hebrew words were originally one.

This identity was quite anterior to the formation of the peculiarities of Hebrew grammar. The distinction of genders, the article, the verb paradigm, the inversions in the order of words, were still unknown. The creative genius of Semite grammar commenced its work after the separation of the Chinese branch of the human family, and occupied itself first with the expansion of the primal word into a dissyllable. The roots originally consisting of two consonants took a third either before or after or between them.

It was when the Semitic grammatical system had arrived at this stage, that the formation of the verb paradigm by internal changes in the vowel and the prefix of letters became possible. The root of three consonants was the base from which alone the complicated ramifications of Hebrew accidence could grow.

The linguistic principles of the Simite race were destined to have a wide influence. The prefixed sibilants, with the inserted R and L are also found in the language of Tibet and in all the Indo European tongues. Any one who has looked into a Tibetan dictionary will have noticed the

want of uniformity in the monosyllabic type which there strikes the eye. The Sibilants S and TS are found there prefixed to roots as in Hebrew, and between the initial and final consonants occur Y, R and L as medials. This resemblance is not accidental, but arises from the fact that the Tibetans and the races cognate to them in Birmese peninsula, left western Asia latter than the Chinese, and that when the Tibetans and Birmese emigrated by Cabul and Cashmere to the mountain vallies which they have ever since inhabited, the structure of Semitic grammar had made no small progress. We find in the Tibetan verb for example the vowel O used to mark the imperative, just as in Hebrew. Thus the verb P'RAL *to separate*, in the preterite P'RAL and in the imperative P'ROL, just as in Hebrew the verbs PARAT and PARASH *to scatter, separate*, (in Syriac PRASH) became in the imperative PROT and PROSH.

The Tibetan equivalent of the Hebrew BARAKH *to bend the knee, to bless* is BLAG *happiness*, the Chinese being 福 fu or POK, *happiness* and fu or BOK *to bend to the ground*. The German *beugen*, and English *bow* are the same word with these Chinese and Hebrew forms. The physical sense came first and is retained in all the languages except the Tibetan. The idea of blessing was derived from that of kneeling, and hence the knee was also in Hebrew called BEREKH. The Chinese retains the idea of blessing in his very favourite word 福 fu, *happiness*. But he has entirely lost sight of its etymology. For this he must look to the Hebrew. It is interesting too to notice that we have a vestige in China in this etymology of the habit of receiving a blessing on the knees which distinguished the patriarchal age. Here is a glimpse into the depths of time. We see the veil up-

lifted from many intervening ages. Men were humbler then than they are now. The son knelt with respect to receive his father's blessing, as he did, yet more reverentially, to the One God who was then universally known. The filial piety of China, and the national habit of kneeling to superiors are derived from the patriarchal customs of Western Asia.

THE LITERATI OF CHINA.

BY UTIS.

I am sure we hear enough talk and see enough writing about the Literati and Gentry of this country. All missionaries seem to regard them as personal enemies, and indeed they appear to have incurred the reputation of being hostile to all foreigners. Is there any difficulty about a foreigner residing in a Chinese town, the literati and gentry immediately appear on the scene as the chief instigators of the movement. Does a foreigner propose to travel in the interior, some member of this respectable body is sure to come forward with sage and solemn reasons why the journey should not be undertaken. Is it proposed to open a new Port or modify a Treaty stipulation, one of the first questions to be asked is—what will the Literati and Gentry say?

If, however, one set himself in any particular neighbourhood to ascertain who these so potent individuals are, he will occasionally find them hard to be sought out. Sometimes they consist of an old man—perhaps the oldest in the village. On other occasions the literati and gentry will be found to be two or three rich families who enjoy the reputation of letters among a boorish population. In large cities, however, these men form a sort of caste and exercise a very decided influence not only over the people but also over the authorities. The latter constantly quote them as representing the wishes of the great majority of the people,

and in many of the country towns and villages, the literati and gentry are much more powerful than the local authorities.

For my present purpose the gentry may be considered as included in the literati, as China can scarcely be said to possess any class of men corresponding to the class known by that name among us, and the Chinese themselves would not, I think, recognize the distinction. Now in the first place I must divide the body of men known as the Literati into two classes—the literati proper and the so-called literati.

The former are at present a comparatively small number of individuals and seem to be decreasing from year to year. They may be known on the streets by characteristics very like those which mark their brother sages in the west. They have generally an antique appearance, wear the skull-cap irregularly on the head, look through a pair of large spectacles, and carry under their arm an umbrella of Mrs. Gampish dimensions. They generally shuffle along the streets at an uneasy pace, and if followed for a few minutes they are usually found to disappear with a jerk into a second hand book shop or some other congenial retreat. If you enter into conversion with one of these men you are astonished at the amount of learning, bearing on his own country chiefly, which he has accumulated. The classics of course he can repeat, but he also knows intimately the voluminous annotations to these. The histories of the various dynasties, the great men they produced, the lives and works of the latter are all known to him. Not unfrequently too these learned men show an acquaintance not only with all that is orthodox but also with a large amount of heterodoxy. Thus they are often well informed in the history and literature of Buddhism. Nor do they leave unread the works of the Taoists, and Chwang-tze, Lao-tze, and Han-fei-tze are better known to them than such men as Scot Eugena and Roger Bacon are to their brethren in the West. Now these, who are genuine literati, seldom or never take

part in local broils and disturbances. They rarely raise an outcry against foreigners—either against their religion or against their mere existence among the natives. Though strictly orthodox and privately quite opposed to the introduction of anything barbarian, they like to lead a quiet philosopher's life, believing that the world can never become so good that there will not be some in it bad enough to leave Confucianism for even Christianity.

But I come now to the second division—the so-called Literati, and it is to these that I wish more particularly to refer. They are of tolerably easy recognition in any Chinese city. They are generally young looking and rather flashy, but those who are somewhat advanced in years generally wear a grave and haughty look. The cap is either adjusted perfectly straight on the head so that the ornament for the front is in a line with the nose, or else it is raked a little to the side. The long dress is as it fresh out of the folds—the shoes plain but neat, and everything about them argues punctiliousness and a wish to appear well before the world. In one hand is usually a fan inscribed with a few verses, the work of a friend or companion. They are the very essence of politeness and there is an air of classic decorum about all their movements. These men, however, have very often only the name and external semblance of literati and are quite ignorant of their own history and literature. If you try to open a conversation with them about the sacred books, they generally tell you that they studied those books when young but now they have forgotten them.

When the would-be-literary family is rich, a tutor is engaged to prepare the hope of the house for his Degree. A weary time this wretch has—trying to impart to his pupil not only information but also the capacity of acquiring information. After several years "grinding," the promising youth goes up to the examination and comes back duly "plucked." This, of course, is ill-luck, but another trial is equally unsuccessful, and finally a literary title is obtain-

ed by purchase. It is indeed, a subject of much sorrow to the genuine literati in China that literary titles should be sold and so cheaply as they are now. \$30 or \$40 will in some places obtain the right to be regarded as a man of letters, and who would not purchase so enviable a distinction at that slight cost? If the rich youth, however, ultimately succeed in obtaining his *Shutsai* by examination, he from that moment struts with peacock magnificence among the ignoble fowl which surround him; his claim to a literary character is beyond dispute; and he sheds a glory over the unlettered family to which he belongs.

These examinations do not by any means form a test of a man's general attainments. For many years the element of most importance in the first of these at least has been fine writing. Hence those who seek for Degrees pay more attention to style than the acquisition of knowledge, and the books most studied are the collections of literary essays. On several occasions attempts have been made to introduce reforms but without any permanent success, and the mode in which the thought is expressed may now count for more than the thought itself. Thus many of those who have actually obtained literary honours in the proper way are yet without scholarly learning, and many know only the letter of the classics without being able to appreciate the inner spirit.

Suppose a foreigner is looking out for a teacher and he invites one of these so called literati to introduce one to him. He is sure to be told of one whom the man knows, a person of vast erudition, deeply versed in the literature as well of modern as of ancient times, with an intellect clear as the sun, and who is at present out of official employment by some unfortunate accident. This prodigy of intelligence comes on the appointed day with his friend, and the two are very careful in going through the proper bows and other forms of politeness to be observed on a ceremonial visit. "Well, Sir," says the foreigner, "Your friend

has told me that you are a very learned man, and as I want to know as much as I can about your country I hope you will become my teacher. Have you read any Buddhist work?" "Oh," says the prodigy with a Pecksniffian smile, "we of the learned body do not read heretical writing." "Oh, no, of course, I ought to have known that. Well I want to study the Puns'ao and some other works on animals and vegetables." "Oh, I never read any of those—they are only for doctors and druggists." "Well, there were I believe some celebrated authors under the Sung dynasty and I want to read some of their works—say those of Chow Leen-hi." "Ah yes," replies the prodigy, "there were several illustrious scholars at that period but I am not acquainted with their works." "Good! Oh, I was forgetting. Will you kindly tell me what you have read?" "I have read the Four Books and the Five King. We of the learned denomination regard these as the most important of all books, and if one knows them he has enough for this life." Just imagine a German youth coming to England to study English life and literature with a teacher, and the man who offers himself for that post stating as his qualifications that he had learned his Catechism, Creed, How doth the little busy bee, and Persuasives to Early Piety. But suppose the foreigner engages the prodigy of learning and proceeds to read the Four Books with him, he soon finds that neither to these does his knowledge extend. He can read the text and give the explanations which accompany it, but beyond these he is absolutely ignorant. Not only is he utterly unable to offer any original solution for a difficulty but he is also ignorant of all the parallel passages which would throw light on the obscurity. Wherever Chu-hi fails him, he is utterly helpless.

If again we turn to affairs external to their country, we find these so called literati still more lamentably ignorant. Thus, for instance, with the foreign countries with which China is now on terms of friendship they have little

or no acquaintance. Of England if they know anything they know little more than that it is a Jesus-worshipping, opium-selling country, perched on the Northwest corner of the world and abutting on chaos. France is to them a country of similar barbarians worshipping the Lord of Heaven and a cross, sometimes at peace and sometimes at war with England. America consists of a number of escaped Englishmen who some time ago successfully rebelled against England and who are so hopelessly barbarous that they have never yet been able to establish an Imperial form of Government. Nor is it to be wondered at that these so-called literati are thus devoid of knowledge, in as much as they seldom read a good book, and often possess very few. Of some I have been assured that they had not a single literary work in their house. Others have a few such as the Classics, a book of quotations, two or three collections of essays, and a historical romance. These form the Library, and whether read or not make their owner a literary man. This is as if one were to acquire at home a learned reputation by having a library composed of the Bible, Macaulay's Essays, the Book of Quotations, and Gulliver's Travels.

Being thus grossly ignorant, with reference as well to their own country as to foreign lands they resort to various devices in order to keep up their literary reputation. One of the commonest of these is abuse of heterodoxy, a practice in which they are often very inconsistent. Thus one of these individuals will ridicule and revile the worshipping of the popular deities, and will condemn in set round terms the whole system of Buddhism or Taoism as vile and pernicious. Yet this man's wife, with his knowledge and consent, will frequent temples, burn incense, make vows, pray for the recovery of any sick member of the family, and consult the gods respecting the future. Speak to the husband on the subject and he will probably answer with a smile of conscious superiority:—"Oh, old women are fond of the clergy!" Nay

more, these very men will themselves pray to the Queen of Heaven, or the goddess of Eyes and Ears, or any other deity, will learn Buddhist prayers, and consult Taoist fortune tellers. Another device is the maintenance of a literary man in the family. Sometimes for a ridiculously small annual stipend a poor but accomplished scholar is retained in the household to serve the double purpose of educating the family and adding a literary savour to the house. Just as in England a man whose readings in literature consist of perusals of the Field and Farmers magazine, educates his family, and acquires for his house a pious and literary repute by giving board-wages to a meek but seedy curate. These would-be literati are also among themselves a sort of Mutual-flattery Society, and by praising and admiring each other, they seek to be regarded as genuine sages. They make little Confuciuses and Menciuses of each other, and talk of doing in their "shoddy" establishments, what Chou-kung and Wen-wang did ages ago in the State. Does a guest come late to dinner, the host compliments him on his resemblance to Confucius in being one who in his love of learning forgets the requirements of his body. Does the dolt sit silent during the meal, he is like the Master who neither talked while eating nor spoke while sleeping. Does he keep his women kind in order, he is like one of those ancient worthies who first reduced their household to peace and then applied themselves to rectify the empire. So these moderns believe for themselves and each other that there is only wanting the appearance of a phoenix or a unicorn, and then they will rise to power and recall the holy days of antiquity.

Now it is these so-called literati who are generally the promoters of the disturbances raised against foreigners. The poor peasants when left to themselves seldom object to our visits or residence, and in many places it is notorious that they rather like us. But they are very much under the power of a few rich or ambitious families who are jealous of any in-crease

ment on their power and prerogatives. Hence to Christianity and Western ideas in general as their latest opponents these brummagen literati, whether in private or official life, show a very bitter hatred and determined hostility. They leave no underhand expedient untried—they resort to all sneaking and crafty devices—revive against Christians the scandals which had been originally invented against others and which had lain dead for a long period. Such are many of the vile calumnies set forth in the pamphlet which came lately into the hands of the missionaries at Tungechow. Now if those who are genuine Confucianists, who believe in and love their venerable books and hoary doctrines, were strenuously to oppose all innovations coming from foreign sources we should be bound to respect the feelings which prompt the antagonism. Nor less should we respect the simple unreasoning faith in their many deities which the people have, if this faith should lead them to withstand Christianity. But I do not think we can respect those who are, to borrow a metaphor applied to them by a zealous Confucianist, merely frames on which the externals of a Confucianist are hung and who have no internal merit or excellence whatever.

THE TRIENNIAL EXAMINATION.

BY F. H. EWER, ESQ.

Another Triennial Examination has been held; once more have the rising minds of the Southern Provinces been collected together in the City of Canton, the chaff sifted from the wheat, and the choicest promises of intellectual power culled from amongst more than 9000 Candidates, and marked as fit to supply the waste of time, and fill the vacant places of officials worn out in their country's service. Upon some of the men thus chosen may devolve the highest offices of state; the talents of some of these men may be needed at no distant day to guide this country through the most intricate paths to weal or woe. No one who has read anything of China but knows of the triennial examinations, how that the best prizes of place and power lay in the path of those who successfully answer to the intellectual test. I have thought that a translation of the first essay might prove interest-

ing and give an idea of the quality of talent which is supposed to shew a man's fitness to be a candidate for a place in the government of China.

The argument of the following essay is upon the difference or agreement between study and the (1) Yat-i-kún, which I have rendered intelligence. Dr. Legge translates Yat-i-kún "all pervading unity," but as this phrase is an awkward one to handle in translation I have made use of the word intelligence; not that I think it fully elucidates the Masters idea. On the contrary its use necessitates a few words of explanation. (2) Kún primarily means a string of cowries or cash, but rather denotes the string which runs through them; hence it also means to pierce through, pervade, connect together. Yat-i-kún then, speaking of cash, means a string to run through and connect them together, thus reducing the crude heaps of cash into a shape more readily available for the trader's use; Yat-i-kún when speaking of the mind is that power which enables a man to pierce through, understand, and connect together in due order the things by which he is surrounded; but Confucius never explained the phrase. In this he followed his usual course of teaching. He gave one corner of the matter, leaving the intelligent student to work out the rest. One of his disciples attempting an explanation attached a wholly moral idea to it, saying that it is nothing more than being true to the principles of our nature, and the benevolent exercise of those principles towards others. Later Chinese scholars give it an intellectual color also: and since a man may have great intelligence and very little morality, or great morality and very little intelligence, it is evident that neither of these alone will suffice to define the Yat-i-kún; but if we unite them we obtain intellect in its highest form, moral intelligence—or intelligence arranging in their proper order the multifarious gleanings of extensive study, as distinct from the confused collection of facts and theories, the result of reading and memory; and morality guiding the use of that intelligence to the benefit of mankind and regulating individual intercourse. This the first successful essay was written by Lü-tsz Kwan.

Theme: (3).—Conf. and B. 7. Chap. II. The Master said "Tsy, you think, I suppose, that I am one who learns many things and keeps them in memory?"

Tsy Kung replied, "Yes,—but perhaps it is not so!" "No," was the answer; "I seek a unity all pervading."

Translation:—"He who does not by means of study seek for intelligence, does not yet understand that intelligence is in study."

(1) 一以貫。(2) 貫。

(3) 子曰賜也女以予爲多學而識之者與對曰然非與曰非也予一以貫之。

Tsy Kung's idea is that study is study, and intelligence is intelligence.

Now the Master commenced by questioning him upon the subject and finished by making it plain to him.

Intelligence—is it then extraneous to study? And furthermore the ready awakening (to understand) of the Superior man (Tsy) and the skillful explanation of the sage, are both very profound. The ready awakening of the Superior man would not lose a single result of study, seeking to digest his knowledge; and the skillful explaining of the sage would not in the least depart from the usual course of study, wishing to examine into its essentials.

The caviller not seeking after the truth says, "the superior man spies out the sage's wisdom by hearing, seeing, and remembering, and that the sage teaches the superior man by the study of the ancients, seeking after exteriors;" and thus he does not fail to consider the superior man as being very shallow; and the sage as being very remote.

Tsy Kung learned from Confucius; can it be that he did not understand in what the Master's wisdom consisted, vainly endeavouring to attain to it through much study?

The Master said, Tsy! you think I read much and remember it! He already knew that Tsy would not be content to make much knowledge the end of study, and evidently hoped that his mind would suddenly expand to the comprehending of that in which intelligence consists. But Tsy was of opinion that study is study, and intelligence is intelligence.

Tsy Kung sought information from the Master concerning rudimentary learning, and also asked him respecting the highest attainments; Tsy Kung sought information from the Master concerning composition, he also questioned him with respect to essential principles. Thus Kung saw the difference between study and intelligence, but he did not yet see that there is an agreement between them; he saw that an agreement exists between them, but he had not yet grasped the manner of that agreement.

However in the Master's opinion, study is intelligence, and intelligence is study; and he shewed to Tsy Kung, that the oneness of intelligence has one origin, and also that the multitudinous things of study have a like origin. The Master shewed the unity of the principle of intelligence, yet divided into parts; and also shewed him study having many parts and yet but one principle. Thus the Master sees the agreement between study and intelligence, but does not see the disagreement; nevertheless he may see the disagreement, yet does not say in what the disagreement consists. So Tsy answered, yes! The Master already knew that although he had answered yes concerning study, still this was not the finality of his thoughts. He also knew that he would with regard to intelligence also answer yes; and was not at all afraid that he would arrive at a negative conclusion with regard to study.

This was just the case. Tsy K'ang had cherished study as the means of attaining to intelligence; the Master had laid hold of study and revealed intelligence. And moreover study is before intelligence, and without study there is no intelligence. The shallow and the profound, the polished and the rude have their due order and will admit of no irregularity. Do away with seeing and hearing, and solely trust to the inner thoughts, and the intellect will meet with many hindrances and no opportunity be found for the enlargement of the understanding.

The Master in thus speaking of intelligence shewed that by following study we may gradually attain to it; he did not mean that the extended (extensive study) includes the contracted (digested learning); but from the extended return to the contracted and there will be no fallacious steps; he did not mean that with the beginning (of study) we have at the same time the end, but that tracing from the origin we shall reach the end without any half way mistakes. Is it then that study has its opportunity, and intelligence has not its opportunity also? The root and the branches, things and their uses are in perfect agreement and do not disregard mutual relationships. Look lightly upon general study and trust to the natural understanding, and the mind will be daily reaching after the lofty and the distant, thus neglecting the task of carefully seeking the all important near, that is, the reforming of self.

The Master spoke of intelligence as being closely allied to study and attainable together with it, knowing that all things have one essential, and that not one thing can lose its essentiality. The true sage has a clear perception of the relations of mankind and examines into things, gathering all principles into his mind, and if there is one principle which he does not understand, he spends his life in extensive study in order to clear up the difficulty. Can it be that study has one status, and intelligence has not the same status?

Tsy Kung attained the truth.

THE SYNOD OF CHINA.

BY REV. S. DODD.

The Synod of China connected with the American Presbyterian Church, met as appointed by the General Assembly in the Presbyterian Mission Chapel in Shanghai on the evening of October 20th 1870.

The Rev. A. P. Happer D. D. of Canton had been appointed by the General Assembly to preach the opening sermon, and to preside till the election of a moderator. As Dr. Happer was absent, the sermon was preached by his alternate the Rev. J. L. Nevius D. D. The text was taken from Romans XII. 4th and 5th verses. The subject of the sermon was "Chris-

tian Unity." The sermon was delivered in the Ningpo dialect.

After the Synod had been constituted by prayer, Dr. Nevius was elected moderator for the ensuing year; and Rev. S. Dodd, Rev. Tsiang Nyieng-kwe and elder Lu Kyae-dzing were elected Clerks.

The Rev. S. R. Wynkoop of the Synod of New Jersey being present was invited to sit as a corresponding member. Similar invitations at that and subsequent meetings were extended to Rev. R. Nelson and Rev. Mr. Whang of the American Episcopal Church, Rev. E. W. Syle of the Church of England; Rev. W. J. Allen of the American Methodist Episcopal Church; Rev. C. T. Kreyes of the American Baptist Church; Rev. Wm. Maithread and Rev. G. S. Owen of the London Mission.

Rev. S. R. Wynkoop, by invitation, made an address to the Synod which address was listened to with interested attention. He referred to his own early interest in the work of foreign missions, to the fact that although he had not been permitted personally to tell the heathen of that God whom they "ignorantly worship" yet one of his sons had been called to engage in that honored work; and is now serving the Lord in the gospel in India. He expressed to the native members of the audience his joy and satisfaction at seeing so many of them having "turned to God from idols;" and congratulated the Synod on the fact that the great Master builder was thus putting another story on our beautiful Presbyterian Temple in the land of Sinim. The address which was delivered in English was rendered into Chinese by the Moderator.

The Synod consists at present of about fifty ministers who are divided into eight Presbyteries, viz:—Peking, Shantung, Shanghai, Ningpo, Foochow, Canton, Japan and Siam. The Presbyteries of Foochow and Peking were constituted during the meetings of Synod.

Among the Subjects that came up for discussion might be mentioned "Colportage," "Principles for the Management of Mission Schools," "Plan for establishing a School for training a Native Ministry," "Qualifications of Candidates for the Ministry," "Principles to be followed in the Formation of New Churches," "Revision and Preparation of Christian Literature," "Technical Terms and Rules of Order for Church Court."

As it was the first meeting of the Synod the greater half of the Presbyteries were unrepresented; and failed to send up any report. We are therefore unable to say what the present state of the work is over the entire field within the hands of the Synod. The *Narrative of the state of Religion* says:—"As reports have only been received from Ningpo, Shanghai and Shantung this report cannot embrace the whole field.

"During the year, fifty four (54) members have been added to the eight churches in the Presbytery of Ningpo, making a total mem-

bership of four hundred and thirty eight (138). One man has been licensed to preach the gospel; and there are nine candidates for licensure. More than three hundred dollars have been contributed for religious purposes."

"Eight members have been added to the two churches in Shanghai Presbytery, making a total membership of eighty (80). There are two candidates for the ministry. One hundred and forty four dollars (\$144.00) have been contributed for religious purposes.

"Seventy seven members have been added to the two churches in Shantung Presbytery, making a total membership of one hundred and eighty four (184). There is one candidate for the ministry. More than two hundred dollars have been contributed. The membership of the Tungchow church has doubled during the year. The members of one of the churches have determined to contribute one tenth of their earnings to the Lord." "Some have been called to endure scourgings and and imprisonments for the Gospel's sake, and have stood firm."

"There are an hundred and fifty seven (157) pupils in the five mission schools within the bounds of these Presbyteries, twenty nine of whom have made a profession of religion during the year."

"There is great cause of thankfulness to God for his blessing on the labors of his servants and abundant cause to take courage for the future."

We see from the above notices that the Gospel has not been preached in vain in China. It is very true that the total number of communicants, the accessions and the contributions during the year look scarcely like two little flocks of kids, compared with the goodly hosts that appear in the statistics of some of our Synods, in the large cities or thickly settled Presbyterian districts at home. It is with us here still the day of small things. But though it is so, it must be borne in mind that the Gospel is bringing forth precisely the same fruits here that it has brought forth elsewhere. It is producing new and better lives in those who embrace it; and a willingness to give of their substance for its support and further extension.

The address by one of the native pastors at Foochow on *self support by Native Churches* has been widely circulated and will doubtless do good. Among other things it called forth a very good leader on the subject in the N. C. Daily News. We have not the slightest doubt but that the author of the article in the Daily News would with us rejoice most heartily to see the native churches self supporting. This is very desirable, but in the very nature of the case it is impossible, and must continue to be impossible for some years to come. Take for example the membership and yearly contributions mentioned in the above reports: the membership amounts to between seven and eight hundred; and the contributions to about seven hundred dollars.

If the members were divided into three or four churches thus giving to each church from one hundred and fifty to two hundred and fifty (150 to 250) members which would be none too large, the above named contributions are quite sufficient, not only to support three or four native pastors to minister to said churches; but also to have something over to give towards planting the Gospel in new regions. The fact is however that the membership is scattered over such an extent of surface that it is utterly impossible for three or four men to attend to the wants of said district. Thirty or forty men would be a more reasonable supply of labourers for the present need. Hence it is simply impossible for the present number of professing Christians in China to support their own religious institutions. If the Gospel is to continue, and to grow here, it must of necessity be supported in great part from abroad. And in this respect the foreign field is nothing different from home. Take for example some section of country in the West under the care of the Home Missionary Society: suppose that in one village or neighborhood there are about half a dozen professing Christians; in another neighborhood about ten miles distant there are twenty Christians, and so on at greater and less distances we find greater or less companies of believers, till after we have traversed a region as extensive as that between Tung-chow and Ningpo, we have found as many Christians as those given above. Suppose too that a large proportion of the church members in the home field are mechanics, and day laborers and their families, and that the wages of such men range say from half a dollar to a dollar and a half a day; now if churches and schools are to be put up in such districts; if the teaching and preaching of the gospel and administration of the sacraments are to be maintained there the means must of necessity be furnished from other sources than from the few Christians themselves. The reason is not because Christians on the home mission field are unwilling to contribute of their substance for the support of the gospel among themselves, but simply because they have not the requisite funds. Thus the strong bear with the weak, the rich help the poor. And there is perhaps not an organized Christian church in America that would hesitate one moment as to its duty regarding such a field: or question either the sincerity of the converts, or the wisdom of continuing the work because the little companies were unable to support their own Christian institutions. The foreign field must of necessity in this respect be like the home field of the church's efforts for many years to come.

The above is of course not written with the desire to cut off honest intelligent criticism, but to place the question in what we regard as its true light.

HANGCHOW.

NOTES, QUERIES AND REPLIES.

NOTE AND ERRATA.

Relating to Chinese Arts of Healing, &c.

Vol. II. Page 237, 2nd Column 18th line from top, read sayings for saying. Page 267, 2nd column (foot note) read, hour for horn. Page 268, 1st column 22nd line from top, read thieves for thives. Page 271, 1st col. 1st line from top, read cents for catties. Page 271, 2nd column 13th line from top, read combination for continuation. Page 285, 2nd column 19th line from bottom, read 29th for 25th. Page 286, 2nd column 12th line from top, read doubtless for matters. Page 287, 1st col. 16th line from bottom, read should for shall. Page 287, 1st column 10th line from bottom, read paniculata for paniculater. Page 287, 1st column 8th line from bottom, read Horaninow for Horasinow. Page 287, 2nd column 2nd line from top, read Schultze for Shulk. Page 287, 2nd column 6th line from top, read Xanthium strumarium for Xanthium strumantium. Page 287, 2nd column 15th line from top, read (same?) after similar. Page 288, 1st col. 29th line from top, read they also for others. Page 288, 2nd column 38th line from top, read tight for light. Page 288, 2nd column 11th line from top, read share for shew. Page 297, 1st column 9th line from bottom, read five places for fire places. Page 298, 1st column 23rd line from bottom, read cases for cures. Page 305, 2nd column 27th line from top, after Mission add cures. Page 305, 2nd column 23rd line from bottom, after it leave out cures. Page 306, 1st col. 16th line from bottom, read now for non. Page 307, 1st column 8th line from top read per cent for Roman Catholics. Page 316, 1st column 1st line, read Tung for Lung. Page 334, 1st column 21st line from bottom, read vel for and. Page 334, 1st column 17th line from bottom, read sinensis for simensis. Page 334, 1st column 7th line from bottom, read Nuclei Persicæ for Nuclei Persicæ. Page 334, 2nd column 11th line from top, read laryngites for layngites. Page 334, 2nd column 26th line from top, read Mu-kwa for Muk-wa. Page 334, 2nd column 26th line from top, read Japonicæ for Saponicæ. Page 337, 1st column 21st line from top, read T'ang for Yung. Page 337, 1st col. 32nd line from top, read Kang-hi (康熙)

for Yung-cheng 雍正.

Vol. II p. 337. Explanatory note on Cast with correction.

The character Hi on the Lo-han cash issued during the Peaceful Lustre period, differs from the other cash of this reign by the want of the stroke on the obverse side. It was Lo-han money from the eighteen attendants, usually found ranged on the two sides of the principal in Buddhistic temples. It has been said that the melting of these images for the purpose of casting into cash was done by the Emperor out of contempt for Buddhism and to gratify the Jesuits. The brass of these idols is said to have contained a considerable quantity of gold, and hence their demand for ornamental purposes and as talismans. Not only is the brass of the images supposed to contain gold, but idols must have viscera like other beings, and so we find that they frequently contain valuable treasures of gold, silver, silk, satin, brass mirrors, cash of the reign of Wan-lih if the images be subsequent to that reign, Tibetan charms on satin &c. Old brass images of the Ming dynasty therefore if they have not been already robbed through the poverty of the priests or during national revolutions, may be considered very valuable.

The Wu-chu cash of the Hian period were called *stirrup* cash from the resemblance of the character for five upon them and not from the form of the cash. The character Chu denoted their weight.

Round cash date from the Chow dynasty and originated with T'ai-kung-wang. A large form of the round cash and also with the square centre hole, is attributed to Chow-ching-wang of the same dynasty. (B. C. 1132-249.) The Chow-yuen cash are also called Lo-han cash for similar reasons to those already stated.

Vol. III. page 40, 1st column line 6th from bottom, read prince for princes. Page 41, 1st column line 12th from top, after first add two. Page 43, 2nd column line 11th from top, read shrine for palace. Page 43, 2nd column line 34th from top, read with for to will. Page 102, 2nd column line 1st, read cash for cart. Page 103, 2nd column line 3rd from bottom, read cash for cart. Page 101, 2nd column line 18th from bottom. In the She-chi it is said that oil only was applied to the tails of the cows. Were the popular story as given true, it would doubtless be the first authentic reference to gunpowder.

J. D.

QUERIES.

QUERY 28.—*Star Anise*.—Can any of your readers inform me from personal knowledge in what localities in China this drug is collected? It is said to be brought into the Canton market by the Fokien junks, but I am not aware

that any European has seen it gathered. Is the tree cultivated, or does it grow wild? Good botanical specimens should be preserved.

QUERY 29.—*Galangal Root*.—Is certainly produced in the island of Hainan. But in Marco Polo's time it seems to have been grown in Fokien. Is the plant still found in the latter province, and does it furnish the root which is Exported to Europe?

DANIEL HANBURY.

Clapham Common near London,
17th January, 1871.

QUERY 30.—What traditions are there among the Chinese in regard to the progenitors of the human race? And what of the flood?—In the Eastern part of Shan Tung province every family has a scroll with a picture of a venerable pair, said to be the ancestors of all nations, and called in the colloquial 高祖公 *Kao Tsu Kung*, and 高祖婆 *Kao Tsu P'eu*. The faces and dress differ materially from any thing at present seen in China. At the New Year, at Ching-ming, and on the first day of the tenth month this scroll is hung over the table upon which the ancestral tablets are placed and receives offerings with them. The tradition is that they were brother and sister and were saved when the flood drowned the rest of the world by getting into the mouth of a stone lion to which they had shown kindness in former days. For their sakes, as the waters rose, the lion grew taller and taller, thus keeping them always above the flood.

* * C.

CORRESPONDENCE.

REMARKS ON THE CH'UN TS'EW.

To the Editor of the Chinese Recorder.—

SIR.—In the number of the *Recorder*, for last December, it is said by Dr. Bretschneider, in a note to his Second Paper on Chinese Botanical Works, that the Shoo, the She, the Ch'un Ts'ew, and the Chow Le have all been translated into European languages. With the translations of the Shoo, the She, and the Chow Le, I am familiar; but I have not met with any translation of the Ch'un Ts'ew; and as I am about to go to press with one of my own, embodying also the narratives of the Tso Chuen (I) I should be much obliged to any of the readers of the *Recorder* who will direct me to a translation of this classic which has been already published.

(1) 左傳.

I beg to append here some remarks on the Ch'un Ts'ew, which I offered recently in a lecture on Confucius. The last literary labour of Confucius, and which he claimed specially as his own—what is erroneously called "Confucius' History of his own Times," contains, the *Annals of Loo*, under the title of 'Spring and Autumn,' for 242 years, terminating only two years before his death. He attached an unusual value to it, saying that it was the Spring and Autumn which would make men know him, and which would also make men condemn him. Mencius held that it was as great a work as Yu's regulation of the waters of the deluge with which the Book of History commences, and said that, when it was completed, rebellious ministers and villainous sons were struck with terror. Happily it has been preserved intact, and I have to acknowledge the utter confusion of thought about the Sage into which the perusal of it throws me. It is excessively meagre. The whole contents barely furnish an hour or two's reading. Confucius' *Annals* do not bear a larger proportion to the events which they indicate than the headings in our Bibles bear to the Chapters to which they are prefixed. Most fortunately, a man said to have been one of his disciples, certainly very little, if at all, removed from his times, took it in hand to supply the details of the events which Confucius referred to, incorporating others also, so as to produce an extensive work, in which the history of China, in many of its states, for the space of 269 years, lies bared before us.

Tso-k'ew-ming well deserves to be called the Froipart of China. His pages are as full of animation as those of the French Knight, nor are their contents very different. The Chronicler bows down before the shrine of the Master, and sees nothing but perfection in every word that he wrote. Yet he does not warp or modify his own detail of events to make it agree with the summary; and the astounding fact is, that when we compare the events with the summary, we must pronounce the latter mendacious in the extreme. Men are charged with murder who were not guilty of it; bare murders are related as if they had been natural deaths. Villains over whose fate the reader rejoices are put down as victims of vile treason, and those who dealt with them as we would have been glad to do are subjected to the most horrible executions without one word of sympathy.

Ignoring, concealing, and misrepresenting are the characteristics of the "Spring and Autumn." And yet the Work is the model of all historical summaries in China. Every word and the turn of every sentence in it are supposed to contain a depth of instruction, which the literati, down to the present day, labour with an astonishing display of ingenuity and learning, to explore and exhibit. Some few, indeed, confess that they are non-plussed by the disharmony between the fact and the statement, but the majority will admit no flaw in the sage or his annals. They

find a reason for every thing, which just comes to this:—that Confucius ignored, concealed, and misrepresented the truth upon principle. His example in this respect has been most injurious to his country. Wherever prejudice or interest is concerned, the professions of the Government and the words of the people of China cannot be accepted without hesitation and investigation. Confucius said that by the "Spring and Autumn" men would know him, and men would condemn him. Yes; it obliges us to make a large deduction from our previous estimate of his character and of the beneficial influence which he has exerted.

JAMES LEGGE.

Hongkong, 4th March, 1871.

BIRTH.

At Foochow, April 5th, 1871, the wife of Dr. D. OSGOOD, of a son.

JOTTINGS AND GLEANINGS.

SPEECH OF REV. MR. STA.—We are glad to be able to present our readers with an abstract of this speech. We listened with great pleasure and profit to its delivery and to one or two other addresses by native preachers delivery on the same occasion. We wish A Friend had also contributed an abstract of some of their stirring thoughts.

SYNOD OF CHINA:—We have been favored with a copy of the Minutes of the First Meeting of this Synod, held at Shanghai on the 20th of Oct. 1870; near 6 months ago. We have looked for it with interest for several months. The Permanent Clerk of the Synod having accompanied the minutes with an article concerning the meeting of the Synod, we need not enter upon a detailed account of it ourselves.

BANKOK CALENDAR, for the year of our Lord, 1871.—The compiler of this valuable Calender, Rev. D. B. Bradley, M. D. containing a large map of Bankok and vicinity, and more than 180 pages of reading matter and of statistical Tables, has sent use a copy of this Annual. If our space was not fully occupied with original contributions to this Journal, we should give way to the temptation to quote from its pages some of their interesting contents.

MISSIONARIES RETURNING:—Rev. L. B. Peet, and family, Mrs. C. C. Baldwin and 3 children with the youngest daughter of Rev. C. Hartwell have left Foochow, and expect to sail for San Francisco in the Steamer which is to leave Hongkong on the 12th of April.

ITEMS FROM CANTON, under date of March 16th:—Rev. E. Z. Simmons and his wife arrived by the Feb. Steamer, to labor in connection with the American Southern Baptist Mission.

Rev. A. Marcellus and his wife, of the American Presbyterian Mission embarked for the U. S. by the steamer *America* leaving Hongkong March 13th. They leave on account of failure of health and do not expect to return.

A new chapel belonging to the English Wesleyan Mission was opened with appropriate services on the Chinese New Year. It stands on the site of an old one which had been taken down.

This mission have also again commenced preaching regularly in their chapel at Fat-shan and are able to do so without disturbance. No settlement has yet been arrived at in reference to the chapel of the London mission which was torn down.

There seems to be a determined feeling of opposition in the whole country to the West of us. I am told that not long before the end of the last Chinese year, the gentry of some 200 villages had a meeting to determine what course was to be pursued in regard to foreigners. Not long after, an attempt was made to break up mission schools in that region, threatening those who sent to them with expulsion from their clan. A proclamation obtained from the district magistrate has frustrated this attempt.

Not many days ago a missionary and his assistant who had visited one of the large market villages, as they were leaving the place were hooted and stoned by the rabble.

